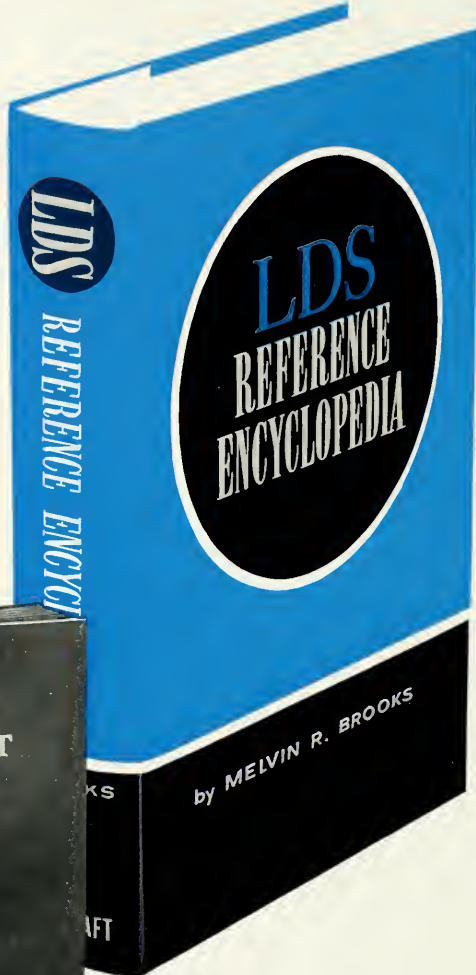
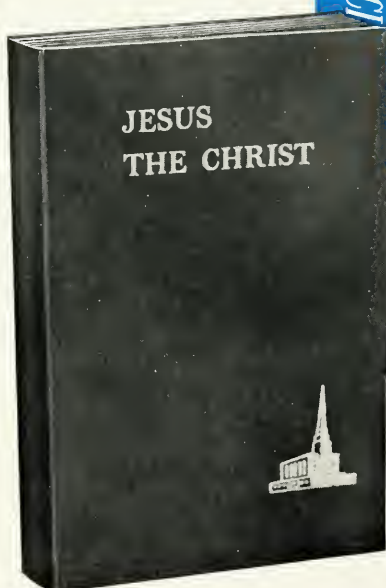




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## NO SMOKING

LONDON has opened a clinic to help the British people stop the smoking habit, but it is over crowded. In a recent report, the *Daily Mail* said: "So many queued for help at an anti-smoking clinic, the anti-cigarette pills ran out. Now the doctor in charge at the clinic in Portsmouth has pleaded to the public: Don't come for help. We can't cope with any more patients. "At present the clinic is still an experiment, and we want to see whether the results are successful before we increase its scope. We are glad to know there is such a large number of people wanting to give up smoking, but there is nothing to stop them doing so without our help. Willpower is still the most important factor and the pills are only an aid towards that end."

But the economic side of this picture is becoming steadily more important.

About the same time as the *Mail* carried this story, the overseas edition of *Reader's Digest* carried another one on cigarettes and smoking. It added up to the fact that cigarette smokers cause the most serious industrial fires in the British Isles, one of which ran into a loss of more than three million pounds.

One big chain of retail stores has put up "no smoking" signs in 238 of its branches in an effort to escape the high damage done by thoughtless smokers.

And then there is the medical side of it. Great Britain has been one of the leading nations in the world to recognise the physical danger to health in tobacco. Official notice has been taken of the danger of cancer, heart disease and other illnesses as a result of the smoking habit.

Public officials in Britain have issued seven rules against smoking, cautioning the public against the dangers involved in this habit. Latter-day Saints should not need such warnings as these.

All of this is but confirmation of the teachings given by the Lord to the Prophet Joseph Smith so many years ago.

If we truly love the Lord, as we profess to do, should we not be more willing to follow his teachings than those of uninspired, well-meaning men?

Doctors say smoking is not good. Fire chiefs say it is deadly. Government officials warn their constituents against the practice, and the Lord by revelation has condemned it.

Can we ask for more?

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## THOUGHTS FOR YOUR TALKS

### TITHING

"I TOURED the Scandinavian Missions a year ago last summer and some of their leading men who joined the Church said that the one thing that held them back was the payment of tithing; but now they say, 'We have more money to spend than we ever had in our lives. Now we can go to the Temple and do other things that we never thought we could do before.'"—Elder LeGrand Richards, Council of the Twelve.

### LOOKING BACK

"AS ploughing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart."—Elder Howard W. Hunter, Council of the Twelve.

### GREAT TRUTHS

"OUR message to the world centres around three great truths: The first, the divine sonship of Christ; the second, that in this day the knowledge of Christ and his saving truths have been restored through the instrumentality of Joseph Smith; and the third, that the Church of Jesus Christ of Latter-day Saints is the Kingdom of God on earth."—Elder Bruce R. McConkie, First Council of the Seventy.

## PIONEERS - BENEFACTORS OF HUMANITY

BY PRESIDENT DAVID O. MCKAY

WHEN I recently visited Omaha, being a few miles from Florence, I was forcibly reminded of the early experiences of our parents at that place, and at Des Moines, Iowa, then on the frontier. I have heard them tell how they prepared their teams, hitching up a cow with an ox, sometimes

a cow with a horse, making ready to take that thousand mile journey; where? Out into the barrenness, out into the wilderness!

What was their purpose? What was the motive? As a prominent educator in Chicago said, the other day: "Not for the gold in California, but that

they might worship God Almighty according to the dictates of their conscience; and I admire them for it."

Such was their motive, to build the Church and to save the principles revealed to man. They had risked all; they had risked life and everything they had and were willing to endure any hardship. Wives walked every step of the way on this long journey, mothers carrying their babes.

On July 24, 1847, they were here in this valley. What did they see? You try to picture what they saw. These words will call up the barren picture in the minds of pioneers who are with us today, God bless them and preserve them long with us for what they have done, that we might at least express our appreciation of their devotion to the truth.

They saw sagebrush; they heard the howl of the coyote; they saw in the distance the smoke of the Indian fire and the salt sea in the west reflecting the beautiful sunlight; but there was no apparent place for a home.

There was nothing inviting; in fact, they had been warned that nothing would grow; a thousand dollars had been offered for the first ear of corn that they would produce. Yet, within a few feet of where we meet today, the prophet of the Lord said, "Here we shall build a house to God."

Now what do we see? Just look at our city today, its climate modified, its fruit unexcelled, substantial and comfortable homes everywhere, towns and cities flourishing.

To whom are we indebted for all this? The people of the Mormon Church, the pioneers of 1847 and of subsequent years. They were builders, colonisers, benefactors to our nation, benefactors to humanity. Did they tear down anything? Did they destroy? No. They protected themselves, with a motive that they might continue to bless.

President McKay speaking at the Hyde Park Chapel in London



2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isaiah 2 : 2-4

## Bible Prophets Spoke of the Trek to the Rocky Mountains

BY ELDER MARK E. PETERSEN

THE settlement of the Rocky Mountains by the Mormon Pioneers is one of the great evidences of the truthfulness of the gospel as taught by the Latter-day Saints.

It is one of the unmistakable signs of the establishment of God's Kingdom in the last days. Without it, the mighty drama of the restoration of the Gospel would be incomplete.

When Paul spoke about the work of the Church in his day he compared it to a body, all the parts of which were "fitly joined together". He said too that the "body is one, and hath many members, and all the members of that one body, being many, are one body". He added that the "eye cannot say unto the hand, I have no need of thee, nor again the head to the feet I have no need of thee."

It is the same with the restoration of the gospel in our day. It, too, is "one body", one great drama. But it

too, has many parts, all "fitly joined together" in our day, as was the work in Paul's dispensation.

What are the steps of the restoration of the gospel, as set forth in ancient scripture? Let us list a few of them.

First and foremost is the fact that in the latter days Christ will come again, this time in power and glory. This he himself forecast (Matt. 24:30) as did the angels who stood by as the disciples watched the Saviour ascend into heaven following his resurrection in Palestine.

It will be recalled that at that time these angels said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

Secondly, Peter taught that this glorious second coming would be preceded by a restoration of the gospel: "He shall send Jesus Christ which

before was preached unto you: WHOM THE HEAVENS MUST RECEIVE UNTIL THE TIMES OF RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21).

This could only mean a complete act of restoration, including all things previously given to mankind through all the prophets from the beginning of time. The Lord will not make his great second appearance until this time of restoration of all things.

The Saviour then added our next point. He too, in speaking of the last days and the approach of the end of the world, talked about this restoration: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, AND THEN SHALL THE END COME." (Matt. 24:14).

Another step was the coming of an

angel through whom God would restore the gospel so that it could be preached to all nations before the end comes. Said John the Revelator: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God and give glory to him **FOR THE HOUR OF HIS JUDGMENT IS COME.**" (Rev. 14: 6-7).

If the gospel was already on the earth it could not be brought back again by an angel. We cannot restore something which is already here. If there is to be a restitution of all things spoken of by the prophets of old, then this restoration was to precede the Second Coming, and was to be "in the hour of God's judgment".

Isaiah explains too that a "marvellous work and a wonder" was to take place in the latter days, before Lebanon (Palestine) should become fruitful again following its long period of desolation. (Isa 29:17).

Part of that marvellous work and a

wonder was to be the coming forth of a book out of the ground telling the story of a people who were destroyed suddenly. That book would bring light to the eyes of the blind and hearing to the ears of the deaf.

Malachi told of another event scheduled to be a part of this restoration. It was the coming back to earth of the ancient Prophet Elijah, who should make a new appearance "before the great and dreadful day of the Lord". (Malachi 4: 5-6).

Each of these steps is clear.

Few will doubt the word of the Saviour and his angels concerning the fact of the Lord's second coming. And who can close their eyes to the clear steps to precede that coming? Note them carefully:

1. There will be a restoration of all things whatsoever God has spoken by the mouth of all his holy prophets since the world began.

2. An angel was destined to restore the gospel to the earth in the "hour of God's judgment".

3. After the coming of the angel, this restored gospel was to be preached

to all the world "and then should the end come".

4. This latter day work would be regarded as a "marvellous work and a wonder".

5. A sacred book was to come forth out of the ground telling the story of people who were destroyed suddenly.

6. Elijah was to come to earth again "before the great and dreadful day of the Lord", in other words, "in the hour of God's judgment", or before the end comes.

All of these steps have worked out. They have been "fitly joined together" as Paul would have said.

But there is another step which must not be overlooked. It is pointed up by two Old Testament prophets, Micah expressed it in this way:

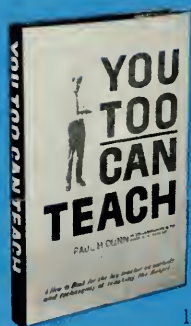
"In the last days it shall come to pass that the mountain of the house of the Lord shall be established **IN THE TOP OF THE MOUNTAINS** and it shall be exalted above the hills, and people shall flow unto it.

"And many nations shall come and say, Come and let us go up to the

(continued on page 187)

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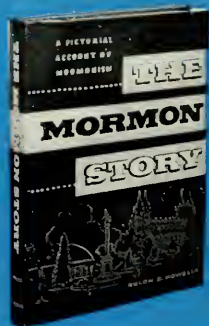
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# THE PROPHET JOSEPH PLANNED THE MOVE TO THE WEST



President Brigham Young

**P**RESIDENT Brigham Young is often spoken of as the genius behind the migration of the Latter-day Saints to the Great Basin in the Rocky Mountains.

It is true that he organised the Saints and directed their trek to the west. But it is not true that he conceived the plan.

Brigham Young himself explains that he built upon the foundation laid by the Prophet Joseph Smith, and that it was Joseph, and not Brigham, who had the inspiration from God to move the people west.

In discussing this President Young has said:

"In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, 'If I were only in the Rocky Mountains with a hundred faithful men, I would then be happy, and ask no odds of mobocrats.'"

And later President Young told the saints, "I did not devise the great scheme of the Lord's opening the way to send this people to the mountains. Joseph contemplated the move for

years before it took place, but he could not get here, for there was a watch placed on him continually to see that he had no communication with the Indians. This was in consequence of that which was written in the *Book of Mormon*; one of the first evils alleged against him was that he was going to connive with the Indians, but did he ever do anything of the kind? No, he always strove to promote the best interests of all, both red and white."

Further evidence of Joseph's knowledge that the Saints would be moved to the Salt Lake valley was given when Brigham Young said, "Hundreds of people in this house are my witness, who heard Joseph say, when asked whether we should ever dare leave Nauvoo, 'The Saints will leave Nauvoo . . . they will leave here and go to the mountains. And the next time the Saints remove, or are caused to remove, they will be turned out of the frying-pan, not into the fire, but into the middle of the floor.'"

Brigham Young added, "If this (the Salt Lake valley) is not the middle of the floor, I do not know where you will find it."

What Joseph Smith said —

## ABOUT THE WESTERN TREK

**I** HAD a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven out of that state.

"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatise, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains". (Aug. 6, 1842).

## THIS MONTH IN THE LIFE OF JOSEPH SMITH

### 1831—ZION DESIGNATED.

The revelation was given to the Prophet Joseph Smith designating Jackson County, Missouri, as the gathering place of the Saints and the site of the future City of Zion.

### 1835—THE BOOK OF ABRAHAM.

The Prophet purchased the mummies containing the papyrus writings from which he translated the *Book of Abraham*, now a part of the *Pearl of Great Price*. The mummies were brought from Egypt. In addition to the manuscript of the *Book of Abraham*, the writings also contained the record of Joseph who was sold into bondage in Egypt. The latter, however, was lost in the Chicago fire.

### 1837—GOSPEL COMES TO ENGLAND.

Elder Heber C. Kimbal, recently arrived in England, preached from the pulpit of the Rev. Joseph Fielding. It was a notable event and led to many conversions among the British people. George D. Watt was baptised in the River Ribble, this being the first baptism in England.

### 1838—REVELATION ON TITHING.

The revelation on tithing was given July 8 of this year.

Zion's Camp was organised in Kirtland to give relief to the persecuted

(continued on page 188)

# THE RESTORATION OF THE GOSPEL

BY WILLIAM E. BERRETT

IT must be apparent to any student of Christian history that in the centuries that have elapsed since Jesus of Nazareth died upon the cross the unity that existed in the early Christian community, and the gifts of the spirit so manifest among its members, perished from the earth. It is equally apparent that with the death of the original apostles and the few others like Paul who filled up their ranks, the role of the apostles and the prophets vanished among men; revelation ceased, and the church organisation changed. It is the task of the historian to determine the time or times when of these changes came about.

One point only need be expressed here. The dawn of the 19th Century found no church organisation upon the earth at all comparable to the one established by Jesus. That church is described by Paul as having prophets, apostles, priests, seventies, bishops, teachers, evangelists, etc.<sup>1</sup>

Far from claiming prophets among them, the Christian churches of the 19th Century were denying the need for prophets and for further revelation and this despite the endless Christian disputes over doctrines, authority, ordinances, and practices which had split Christianity asunder. Even within any particular church, disputes were being settled by councils rather than by revelation, so that all churches thus following after decisions made by men had become in most aspects the churches of men.

Certainly no church could be called the Church of Jesus Christ which was not actively guided by Him, not only in its founding but in the continued operation thereof. But the heavens were declared closed by the very churches which claimed to be of Him. The evidence that none of the so-called Christian churches were acceptable to God lay in the fact that none of the gifts promised to this Church as evidence of His acceptance of their

authority were had among men. The gift of prophecy, speaking in tongues, faith healing, etc., had vanished. But Jesus had said to His early church:

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.<sup>2</sup>

For Jesus has given the way by which men might recognise His Church and His authority among men.

What did Christianity need at the beginning of the 18th Century?

(1) A restoration of priesthood, that is, actual authority from God to act in His name and in His stead.

(2) New revelation on disputed doctrines and ordinances.

(3) A restoration of the church with its proper officers and functions.

**An artist's impression of Joseph Smith receiving the gold plates from the Angel Moroni**



How did the restoration needed come about?

While translating the *Book of Mormon* from the gold plates, Joseph Smith and Oliver Cowdery must have come frequently upon the passages relating to baptism. Accordingly, on May 15, 1829, Joseph and Oliver retired to a small grove of trees on the banks of the Susquehanna River near Joseph Smith's residence in Harmony. Here they prayed for knowledge on the subject of baptism.

In response to their prayer, they found themselves in the midst of a bright light which overspread them; and a messenger of the Lord appeared to them. He said that he was John the Baptist and held the keys of baptism in the days of Jesus of Nazareth. After giving them instructions concerning those matters upon which they had mediated, he laid hands upon their heads and conferred upon them the priesthood which he himself held, generally referred to as the Aaronic Priesthood. His words are recorded by Joseph Smith as follows:

"Upon you my fellow servants in the name of the Messiah, I confer the Priesthood of Aaron which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."<sup>39</sup>

Joseph Smith writes further in his journal:

"He said that this Aaronic Priesthood had not power of laying hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter. He commanded us to go and be baptised and gave us directions that I should baptise Oliver Cowdery and afterwards he should baptise me. Accordingly we went and were baptised. I baptised him first and afterwards he baptised me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visted us on this

occasion and conferred this priesthood upon us said that his name was John, the same that we called John the Baptist, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood which priesthood he said would in due time be conferred on us and that I should be called the first Elder of the Church and Oliver Cowdery the second. . . .

Immediately on our coming up out of the water after we had been baptised, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptised Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass, and again, so soon as I had been baptised by him, I also had the

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spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost and rejoiced in the God of our Salvation."<sup>40</sup>

Oliver Cowdery speaks of the great joy which came to Joseph and himself over this event . . .

"The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus and the truth unsullied as it flowed from the pure personage, dictated by the will of God, is to me past description and I shall ever look upon the expression of the Saviour's goodness with wonder and thanksgiving."<sup>41</sup>

At a later time, the exact date of which is not known, Peter, James and John, in accordance with the promise made by John the Baptist, appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Holy Melchizedek Priesthood. Thus was restored to earth that priesthood which is so distinctive of the Church of Jesus Christ of Latter-day Saints today.

It may not seem unusual to the student of religion to find the Church of Jesus Christ of Latter-day Saints claiming the restoration of the authority of Christ. Certainly some other Christian churches claim such authority. Some claim continuous authority since the days of Christ. The majority of the Christian creeds contend that no actual conferring of authority is necessary; that all those who in their heart desire to teach the gospel to others are authorised by their own desire to do the work of the Lord.

The second phase of the restoration, the restoring of the gospel principles in fullness and simplicity, was brought about through the translation and publication of the *Book of Mormon*. The story of how Joseph Smith obtained the plates of the *Book of Mormon* from the hands of an angel, Moroni, and the translation of the record by Joseph Smith, is told in detail elsewhere.

The importance of the *Book of Mormon* in restoring the gospel of Jesus Christ cannot be overestimated. When studied alongside the *Bible* it supplies information upon those doctrines and ordinances about which the *Bible* says little. Indeed, until a knowledge of the gospel principles was thus restored, the Church could not be established or missionaries know what to preach.

The value of the *Book of Mormon* in the process of restoring the gospel is due to the fact that it had been written and prepared by Mormon to accomplish that very purpose.

While the various books of the New Testament were written to accomplish distinct objectives, none of the gospels or letters were written to preserve the gospel in its fullness and plainness in the event that the Church should be destroyed or become corrupted. It

(continued on page 188)

# THE MIRACLE OF THE GULLS

BY GEORGE L. SCOTT

THE words of a prophet are true.

Faithful pioneers, who not only gave their tithes but their all to establish the Kingdom of God in the heart of the Rocky Mountains had reason to bear testimony to this in the spring of 1848. That was the time when wings from the "windows of heaven" brought rescue in literal fulfillment of the prophetic words of Malachi.

This prophet declared:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, said the Lord of Hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, said the Lord of Hosts."

The words of Malachi probably were not uppermost in the minds of the Latter-day Saints as these hardy pioneers, gathered from many parts of the United States and countries overseas, watched disaster move upon them.

Their first spring in the Rockies had been so promising. The green blades of autumn-planted grain were pushing bravely through newly-cleared fields on the sage brush flats. Then without warning a peculiar invasion force from the foothills threatened to wipe out 2,000 acres of life-giving grain.

These intruders came by the millions. Black crickets. Hungry, devouring as they hop-marched a foot at a jump on stilted legs, longer than their inch-long bodies.

Visions of another "hungry winter,"

**One of the four plaques at the base of the Seagull Monument in Temple Square. This one shows the seagulls arriving to save the crops from the destroy-cricket**

existing on wild thistle and sago roots, flashed before the startled pioneers as they rallied to meet this strange and fearful invading horde.

The crickets, devouring as they swept over the fields, left a clipped trail. Brown earth was seen through the stubble of the one-promising newly-sprouted grain.

Men, women and children used every device available to halt the invaders. Holes were dug. Women, waving their skirts, shoed them into the holes, which were quickly filled with crickets and then sealed.

Hastily-harnessed teams pulled ploughs to dig protecting ditches around fields of tender wheat. This did not stop the black army. Neither did blazing bonfires. The green fields were steadily pocked with brown spots which spread into ruined acres as the chewing crickets spread destruction.

As though with one accord, the

weary pioneers turned from their futile efforts. They dropped on their knees. With heads bared in humility they prayed for help.

Then, in startling answer to their prayers, came the rustle of wings. Strange, shrill chirpings were heard. Looking heavenward, the pioneers watched billowing clouds of seagulls wing in from the Great Salt Lake to the west. Fear that a new plague was upon them was soon dispelled.

Joyfully they watched these hungry gulls devour the crickets until they could hold no more. They would fly to stream banks, disgorge their well-filled crops and return to the fields for more crickets.

This hard-to-believe rescue pageant continued until the gulls had completed their work and the thankful pioneers stood before their green fields. The wheat matured. The harvest was made. Prayers had been answered.



Truly the windows of heaven had been opened.

The seagull has now become the state bird of Utah.

While the feathered protector has always been revered since that eventful spring in 1848, a law was passed by the 1955 session of the Utah legislature making this historic seagull the official bird for the state.

An oil painting of seagulls in flight over Great Salt Lake was presented as a memento of the official designation to be hung in the state capitol building. The painting is called "The Miracle of the Gulls."

Fifty years ago this coming October the Seagull Monument was unveiled on Temple Square. It is the only monument known to be erected to a living bird. Mohonri M. Young, sculptor, fashioned the seagulls on top of a stately shaft. The gulls measure eight feet from wing tip to wing tip. Sculptured panels at the base of the monument tell the story of despair, the rescue and harvest. One panel explains :

"Seagull Monument, Erected in Grateful Remembrance of the Mercy of God to the Mormon Pioneers."

The rescue gulls of yesterday, under the scrutiny of today's researchers, are believed to have been the same species known today as California and Franklin gulls.

The California gulls still fly inland from the Pacific Coast to find safe refuge for hatching their eggs on the islands of Great Salt Lake during the early spring.

Franklin gulls, a black-headed gull except during early moulting seasons when their head feathers are white, also have been found to be avid cricket eaters in the Salt Lake valley. They nest in large numbers on the Bear River Bird Refuge.

These gulls have appetites that never seem to be satisfied. Their menu includes eggs, raiding the nests of other gulls, young birds, crickets, grasshoppers, fish, worms, grubs and other available insects.

Fruit-growers frequently see them swoop into cherry trees for seasonable ripe fruit. However, the general feeling of cherry-growers is "Let them eat, remember the crickets."

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# Oakland Temple Cornerstone Laid by

BY HAROLD LUNDSTROM  
DESERET NEWS EDITORIAL STAFF

**N**EARLY 10,000 members of the Church of Jesus Christ of Latter-day Saints making up the Oakland temple district of the Church, watched President Fielding Smith, of the Council of the Twelve, set in place the cornerstone for the great edifice in special ceremonies here on Saturday, May 25, 1963.

Prior to the actual laying of the cornerstone for the great edifice in held in the East Bay Tri-State Centre on the same grounds as the temple.

There the congregation was addressed by President Smith and Elder Richard L. Evans, of the Council of the Twelve. The overflow crowds witnessed the exercises by closed circuit television.

Following this preliminary meeting President Smith went to the temple itself where he climbed several flights of construction steps to a specially built platform on the south-east corner of the temple, where he laid the stone in place.

Television cameras relayed the pic-

tures of the actual cornerstone laying to the crowds in the adjoining buildings.

A huge slab of granite of the kind being used to face the Temple was raised by block and tackle so President Smith could place in a small hollow area a copper box, containing items of historic value about the Oakland Temple.

He also applied the mortar that seals the blocks.

Just as the cornerstone was being



# President Joseph Fielding Smith

lowered into place the Salt Lake Tabernacle Choir and the audience who were witnessing the event on the closed circuit television in the Inter-stake Centre burst in singing "The Spirit of God Like A Fire Is Burning."

Elder Richard L. Evans, had accompanied the Tabernacle Choir in its concerts Thursday and Friday in the Hollywood Bowl and in San Francisco.

President Smith in his address complimented the thousands of Church members present for their sacrifices and services toward the erection of the Temple.

President Smith discussed the importance of temple work and genealogy research in Church service.

Elder Joseph Anderson, secretary to the First Presidency, who accompanied President and Sister Smith from Salt Lake City, also spoke briefly and noted what a glorious setting the Oakland Temple enjoys.

The Tabernacle Choir sang four numbers during the meeting.

Instantly developed pictures of architect Arthur Price and President Joseph Fielding Smith were placed in the copper box together with a print of the box itself before it was soldered closed and put into place.

In addition to the customary placing of the standard works of the Church, copies of periodicals describing Astronaut Gordon Cooper's 23-orbit flight around the world were included. A set of coins minted in this year, 1963, and all of the Church periodicals.

Of sentimental interest was a 50 cent piece coined in 1830, the date the Church was organised, which was donated by Annaleone D. Patton in memory of her husband, who gave it to her on her wedding day over 60 years ago.



President Smith speaking from the rostrum in the Tri-stake centre in Oakland, California. He was addressing the audience assembled for the cornerstone-laying ceremonies

Part of the crowd . . . dwarfed by the massive walls of the new Oakland Temple, now under construction. The building is located on high ground overlooking the city of Oakland



President Joseph Fielding Smith (centre), of the Council of the Twelve, laying the cornerstone of the Oakland Temple. Left is President O. Leslie Stone, Oakland-Berkeley Stake President; extreme right, Elder Joseph Anderson, secretary to the First Presidency

# PROPHET AT DEDICATORY SERVICE

**P**RESIDENT David O. McKay officiated at a highly spiritual service recently in the Salt Lake Temple at which he dedicated additions and new facilities installed during a 10-month renovation period.

The impressive dedicatory services were preparatory to the scheduled opening of the temple, after being closed since last autumn for extensive renovations, remodelling and re-decorating.

In addition to his dedicatory prayer, President McKay addressed those assembled. Other speakers included President Henry D. Moyle and President Hugh B. Brown, counsellors in the First Presidency and Willard R. Smith, president of the Salt Lake Temple.

Included in the remarks of the Church leader and the temple president were expressions of appreciation for the workers who had accomplished the extensive repairs and remodelling. President McKay termed the beautifully redecorated temple interior a harmony of colour and furnishings that were "fitting as well as beautiful."

President McKay also paid tribute to the pioneer builders whose work resulted in the erection of the House



Salt Lake Temple

of the Lord. He referred to attending the temple dedication in 1894 as a student and listening to the dedicatory prayer of President Wilford Woodruff.

President Moyle urged Temple workers to not be satisfied with the

great service they perform in the temple, but to conform their lives outside the temple in keeping with the service they give in the House of the Lord. "... Service in the temple qualifies us for far greater service than we otherwise would be able to give—We are added upon."

**President David O. McKay with his two counsellors, President Henry D. Moyle and President Hugh B. Brown. All three brethren spoke at the dedication service in the Salt Lake Temple**

President Brown spoke of the unselfishness of the service given by those who engage in temple work. He explained that one of the distinguishing features of this work "is that no one who works in the temple thinks of material gain. They feel that to be the servant in the House of the Lord is a great privilege accompanied by a great responsibility. In this work they think first of others and then of themselves. There is a great promise of rich rewards to everyone who serves faithfully."

President Smith declared the temple to be "heaven on earth." He added that all who come there to serve the Lord and their fellow-men come with that feeling in their hearts.

Following the meeting those in attendance toured through the temple to view the renovations and beautiful decorations throughout.



## HOUSE OF LORDS DISMISS THE RATES APPEAL

It is with deep regret that we announce to our Church members that the House of Lords have denied a request of the Church of Jesus Christ of Latter-day Saints for exemption from tax on the London Temple.

The case was tried through all the Courts of the Land and finally was heard in an appeal in the House of Lords. The appeal was denied on May 30, 1963.

It is of more than passing interest that Lord Evershed, in a lengthy statement, made it clear that he had "grave doubts" about the decision.

We give below the entire report of the case as it was carried in *The Times* for Friday, May 31, 1963.

### CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

v. HENNING

*Before* LORD REID, LORD EVERSHERD, LORD MORRIS OF BORTH-Y-GEST, LORD DELVIN and LORD PEARCE.

Their LORDSHIPS (Lord Evershed expressing grave doubts) dismissed this appeal by the Church of Jesus Christ of Latter-day Saints (the "Mormon Church") from the decision of the Court of Appeal (the Master of the Rolls, Lord Justice Donovan and Lord Justice Pearson) on July 10, 1962 by which the Court allowed an appeal by the valuation officer from the decision of the Lands Tribunal (Mr. J. P. C. Done) and held that a Temple at Godstone, Surrey, owned and occupied by the Mormon Church, was not exempt from rating under section 7(2) (a) of the Rating and Valuation (Miscellaneous Provisions) Act, 1955, as a place of "public religious worship".

Admission to the Temple was not open to the public at large nor even to

all members of the Mormon sect but only to a selected class known as "Mormons of good standing". The Mormon community was found by the Tribunal to consist of about 16,000 persons organised in 75 chapels throughout the United Kingdom, all of which are certified as "places of public religious worship". The numbers entering the Temple in one year, including persons from other countries, were about 5,000.

Section 71(2) of the Act of 1955 exempts from rates " (a) places of public religious worship which belong to the Church of England . . . or which are for the time being certified as required by law as places of religious worship".

Mr. Gerald Gardiner, Q.C., and Mr. H. H. V. Forbes appeared for the occupiers; Mr. Patrick Browne, Q.C., and Mr. J. Raymond Phillips for the valuation officer.

LORD REID moved that the appeal be dismissed.

LORD EVERSHERD, though concurring in the result, said that he had felt grave doubts on the problem presented by this case, for the result of the appeal would be that though no rates were

levied in respect of any of the chapels of that accepted branch of the Christian faith known as the Mormon, rates would be exigible in respect of their Temple at Godstone, that result emerging from the use of the phrase "place of public religious worship" in the Act of 1955. His Lordship was not satisfied that such was the legislative intention and accordingly stated his doubts in case the matter should at some time come up for further consideration in Parliament.

On the facts in this case it could not be in doubt that if the use of the epithet "public" in that phrase meant that the services were open to the general public in the same sense as "public" in relation to a park or a theatrical or other similar entertainment, the appellants failed to satisfy the requirement for exemption from rating liability. But did "public" have that significance when applied to such a matter as "religious worship"? What in such a context was meant by the word "worship"? His Lordship was content to take the Shorter Oxford Dictionary meaning—namely, "the actions or practices of displaying reverence or veneration to a being re-



The London Temple

## Brief Hour of Glory for the 'Beautiful' City

FOR eight dramatic and historic years, the city of Nauvoo, Illinois, was the setting for a "boom town" story unlike any other in America's hectic and colourful 1800's.

In six short years, Nauvoo became the largest city of the western frontier, a big, bustling city of 20,000 people, more than twice the size of Chicago.

Yet Nauvoo was built carefully, solidly. Sturdy, permanent homes were built according to a functional city plan. A university was founded, an organised militia formed, and newspapers established. Crowning the city was the Nauvoo Temple, the finest edifice within hundreds of miles.

Yet its hour of glory was brief.

Built as a haven by a persecuted people seeking religious freedom, Nauvoo was abandoned when its settlers were again driven westward to seek a new home in the mountains.

Two years after its peak of growth,

less than one in twenty of its inhabitants remained. Homes stood empty, the university and newspaper were gone, and four years later the proud temple lay in a heap of rubble.

Today, Nauvoo is a quiet town of some 1,500 residents, retaining only a hint of its past glory. But last year, a non-profit corporation, Nauvoo Restoration, Inc., was formed by private, religious, government and historical organisations, to plan the city's restoration as a national historical attraction. The culmination of their programme will make it possible once more to sense the proud lustre of Old Nauvoo.

The Sac and Fox Indians had chosen a promontory around which the Mississippi River flowed in a graceful arc for their village of 400-500 lodges, named Quashquema.

It was here, on the western border of Illinois, that Captain James White located as a trader in 1823-24. When a treaty between the Indians and the Federal Government was signed in 1824, White purchased the land.

White operated a farm, but spent most of his time keelboating on the river. Near his home the first post office in Hancock County was established, named Venus. The first town-site was called Commerce in 1834, then Commerce City was laid out in 1837.

Across the river to the west lay Missouri, where members of the newly founded Church of Jesus Christ of Latter-day Saints, nicknamed the Mormons, were meeting resistance in their attempt to make Jackson County their headquarters.

Mob violence and persecution reached a level in 1838-39 that forced literally all the Mormons, or Latter-day Saints, to flee Missouri.

Israel Barlow was one of these.



Friends in Iowa told him of the country surrounding Commerce, Illinois. He journeyed there and met Dr. Isaac Galland and Hugh White, son of James White. They offered some of their farmland for sale to the Church.

Joseph Smith, the prophet and first president of the Church, then came to see the site on April 25, 1839. On May 1 he purchased the first tract of land, and settlement began days later.

Only six buildings stood at Commerce when they arrived. Theodore Turley erected the first new house in June, and a new epoch for the city had begun.

Word travelled quickly through the Church's scattered and dispossessed people, and the new settlers came, weakened by exposure and travel. Most of them carried their salvaged belongings on their bodies. Many became ill with fever spread by mosquitoes in the swampy lowland. Drainage canals were built and the ground was cleared for a city.

Joseph Smith occupied a log cabin

A Sunstone salvaged from the ruins of the Nauvoo Temple





Saints crossing the Mississippi River after being driven from Nauvoo by mobs. Painting by Lynn Fausett

one mile south of the old site of Commerce, where he lived until 1843. It still stands.

In November, 1839, the Church began publishing the newspaper, *Times and Seasons*, which was continued until 1846.

Streets were laid out in squares, and a charter incorporating the new City of Nauvoo was signed December 16, 1840, by Governor Thomas Carlin, to take effect in February, 1841.

Nauvoo, the new name for the old town of Commerce, is of Hebrew derivation, and signifies "beautiful situation or place." John C. Bennett was elected mayor, and a city council was formed.

The Nauvoo Legion was organised February 5, 1841, under authority from the Illinois legislature. Residents volunteered to serve when needed to preserve the peace and protect the city. An armory was later constructed, and membership reached a peak of 5,000 men.

Nauvoo was divided into eleven wards, and ordinances were passed

assuring free toleration and equal privileges in the city to all sects, religions and denominations.

The University of Nauvoo was chartered by the state legislature, and a board of trustees was selected.

The flood of new-comers continued. Mormons from all parts of America came to join the body of the Church. And hundreds of immigrant converts who had embraced the Church's doctrines in Great Britain began arriving aboard the paddle steamers which regularly tied up at the wharves and piers at the river's edge.

Selected men of the Church at Nauvoo were asked to leave their families and homes and preach the message of their faith to Indian tribes, to people in the eastern and southern states, and in Europe.

One group of missionaries left Nauvoo three months after it was first settled, when only a dozen homes were standing. Two years later, they returned to find hundreds of homes, and construction had begun on the Nauvoo Temple.

The Nauvoo Temple was a building of sacred purpose to the Church. Plans to build it were announced during a conference of members in October, 1840. The cornerstone was laid April 6, 1841.

Valued at nearly \$1 million, it was erected by the volunteer labour of the city's residents. But when the structure was finally completed in May, 1846, the Mormons were already evacuating Nauvoo.

Built of grey sandstone, it was the largest building west of the Allegheny Mountains.

During 1841 the Nauvoo House, an ambitious project planned as a five-storey hotel, was also started. The walls were above the second storey windows when work was delayed and full efforts devoted to completion of the Temple.

A new two-storey residence for Joseph Smith, the Nauvoo Mansion, was completed in 1843. He lived there until his death in 1844. A nine-room section of the 22-room mansion still stands.



### The Nauvoo Temple

Other prominent church leaders also built homes which are still standing, including Brigham Young, Wilford Woodruff, John Taylor and Heber Kimball.

A second newspaper, the *Nauvoo Wasp*, later succeeded by the *Nauvoo Neighbour*, was established, and several stores and other business buildings were completed.

But amid this activity, persecution and mob violence began to mount. Late in 1842, Joseph Smith uttered a prophecy that the Mormons would be driven from Nauvoo to find new sanctuary in the valleys of the Rocky Mountains. This was fulfilled five

years later when Brigham Young led the Mormon pioneers to Utah.

Nauvoo's population rose from a handful in 1839 to 10,000 people by 1842. By 1845, the city had again doubled its size to 20,000 inhabitants.

But the city was doomed.

The state which had given shelter to the Mormons as they fled Missouri only six years earlier now allowed the same abuses.

Persecution centred on Joseph Smith who was repeatedly attacked and arrested, then cleared of false and trumped-up charges.

Mobs began to gather near the city, threatening attack. The Nauvoo

Legion was ordered out to defend the city, which was placed under martial law.

In an attempt to avert violence, Joseph Smith allowed himself and his brother, Hyrum, to be placed in jail in nearby Carthage, despite the premonition that it would cost his life.

On June 27, 1844, the two men were murdered by a mob who stormed the jail.

With the Prophet and his brother, the Patriarch of the Church, both dead, violence temporarily subsided. But six weeks later, on August 8, 1844, Brigham Young became the new

(continued on page 183)

# 'ONE OF A CITY — TWO OF A FAMILY'

WITH so many new people coming into the Church through our present great missionary effort there is a growing problem confronting those who are "one of a city and two of a family" who accept the truth.

The Lord seeks out all who will serve Him. His messengers are "hunters and fishers of men" who, as the scripture says, seek out the honest in heart even from the "holes of the rocks".

But as "one of a city and two of a family" join the Church, often conflict arises which reminds one of what the Saviour said on this subject: "Think not that I am come to send peace on earth, I came not to send peace, but a sword; for

"I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Frequently individuals are asked by relatives to choose between the Church and their own family. The Church never asks for such a choice. The Church stands for love and unity in the home, and urges all its members to promote that love and harmony in the family circle.

But at times people who are blinded by prejudices actually turn their own flesh and blood out of their homes because of religious differences. Such an attitude is far from the Christian spirit. The Saviour taught love and forgiveness. No parent could hope to save a child by driving him away. Love begets love, but hate breaks hearts and disrupts lives.

With this in mind, the Lord held out hope to those who will follow Him, and said: "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls. For My yoke is easy and My burden is light."

But when an individual finds the truth, the Lord expects him to stay by

## PROBLEMS OF DIVIDED FAMILIES MUST BE MET WITH LOVE & PATIENCE

it. He urged His followers not to look back; He called them to follow Him, and added, "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."

The Lord counsels us to seek first the Kingdom of God, remembering that there is but one strait gate and one narrow way to salvation and few there be who are willing to make the adjustment necessary to enter in. Sometimes the choice is difficult, but the Lord expects us to make it with firm resolution.

However, the same Lord who taught these things also said: "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Some have felt that this injunction and those given above are contradictory. But are they? Is not God consistent?

Of course the Lord desires that we love our parents and honour them. Of course He teaches husbands and wives to love each other with all their hearts. And He teaches mercy and compassion, forgiveness and kindness, and asks us all to be peacemakers. And yet He tells us we must love Him more than any others.

Can we do these apparently contradictory things? We can and we must.

If one partner in a marriage is in the Church and the other is not, what is to be done?

The partner who is the Latter-day Saint must live the gospel full well and show the other by daily performance

what our religion does for us, how it makes men better fathers and husbands, and women lovelier homemakers. The gospel brings happiness and joy to the believing heart. We should show this in our lives and remember that quarrelling and unpleasantness were not in harmony with Christ's teachings.

If one partner shows strong opposition, let us remember that open conflict will bring no converts, whereas love and gentleness and "turning the other cheek" will.

Many a bitter husband has been won over by the sweetness of a believing wife who truly lives the gospel at home in her own humble way. Wives have been persuaded to study the truth on seeing how the gospel has reformed and elevated their husbands.

Believing children should show love and kindness toward their unbelieving parents, being respectful, kind and pleasant, also demonstrating in their daily conduct what the gospel does for them. They too should avoid open conflict with their families, showing patience and forbearance as true Saints should.

If parents prohibit a minor child from joining the Church, the child should not attempt to join until conditions change. The Church itself does not grant baptism under these circumstances. Children such as these should do all in their power to humbly show their parents what the gospel really is, for only because of misunderstandings do parents object.

But everyone owes it to himself and to the Lord, to be faithful to the truth while bearing a cross, knowing that if we are devoted, eventually peace will take the place of hurt, bitterness will melt before the power of love, and family unity may again be achieved.

It is true that some who are prejudiced never seem to soften but again patience is the answer, always however in obedience to the commandments.

Truly His yoke is easy and His burden light, but the peace we hope for may have to wait a trial of our faith.

# History of Sacred Music goes Deep in Old Testament days

BY EMMA MARR PETERSEN

**A**MONG the choicest gifts bestowed on his children by our Heavenly Father is the ability to create and enjoy music, and the natural instinct to do so.

Undoubtedly music in its earliest forms was based upon the sounds of nature around us, humming of insects, singing of birds, lapping of waves on beaches, sighing of wind in the trees, and lowing of cattle. All of these sounds have definite variation in pitch; all have an individual sound peculiar to themselves.

These sounds in nature also have rhythm, or a regular succession of strong and weak pulsations, as well as an increase or decrease in loudness, in our day referred to as dynamics.

The Hebrews in early Old Testament times were famous for their music. In Psalm 137 : 3 we read, "Sing us one of the songs of Zion," which indicates that even in this remote period these people had a collection of sacred songs.

At first Hebrew psalms depended entirely on rhythm for their effect, and were marked by beats on percussion instruments, such as cymbals and tambourines. String and wind instruments were also in use, but the melodies were of a primitive kind, restricted to four or five notes. In 2nd Chronicles 5 : 13, which suggests the importance of voices and instruments keeping together, we read : "It came even to pass, when the trumpeters and singers WERE AS ONE, to make ONE SOUND to be heard in praising and thanking the Lord."

When David played upon his harp it is thought that he improvised songs, as the wandering minstrels of the middle ages did. The record of David playing to Saul clearly indicates that music at that day was used to change the mood of the listener, which is precisely the reason for its use today in our meetings and on other occasions.



The hymn composer at work.

In our own meetings we introduce and try to maintain a spirit of reverence, devotion and worship by the rendering of music appropriate to the occasion.

Mention is made in many parts of the New Testament to hymn-singing. We are told that Jesus and His disciples "when they had sung a hymn" went to the Mount of Olives. In Philippi, where Paul and Silas were imprisoned, they sang hymns to God at midnight.

The Apostle Paul, in writing to the Colossians, has this to say : "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

In Ephesians 5 : 19 there is a similar passage. Also in James 5 : 13 this piece of advice is given, "Is any cheerful? let him sing psalms."

At the time of the Reformation Martin Luther wrote some fine hymns, one of which, "A mighty fortress is our God," is contained in our most recent collection of hymns. The early hymns were sung very slowly, and when an organ was available, they were greatly prolonged by instrumental interludes.

Isaac Watts 1674-1748, many of whose texts are used in our own hymn-book tried to alter the conviction that only paraphrases of Old Testament psalms should be used for public worship, the point at issue being that heretical doctrines might be introduced to the people by way of non-scriptural hymns.

Many clergymen with a flair for poetry compiled and in some cases wrote their own hymns, and many hymnals began to be used by the year 1800 in most of the sectarian churches.

In Section 25 of the *Doctrine and Covenants*, which is a revelation given to Joseph Smith in July 1830, the wife of the prophet, Emma Smith is directed to make a selection of sacred hymns for the use of the Church. The revelation continues; "For my soul delighteth in the song of the heart, yea the song of the righteous is a prayer unto me, and shall be answered with a blessing upon their heads".

At the time of the martyrdom of the Prophet Joseph Smith in Carthage prison he requested that John Taylor sing the hymn, "A poor wayfaring man of grief", which he did, and then sang it a second time to give courage and strength for the coming ordeal.

## SEARCHING THE PARISH RECORDS

BY JAMES R. CUNNINGHAM

WE now take our gentle researcher by the hand and lead him by the "still waters" of the Parish Records.

We assume your family has been located in the Census Returns and from this you have been able to find out what Parish your ancestors came from. When you found the entry you were looking for in the Census Returns it would look something like this example:—

a number of factors to check against.

- 1, Street address
- 2, Age
- 3, Trade or Occupation
- 4, Wife
- 5, Children
- 6, Where born

Once we commence searching in the Parish Registers, the numbers of factors is reduced sometimes only the

date of baptisms and names of Parents are given as per this sample:

PARISH REGISTERS,  
KINGARTH, BUTE

Baptised 10th June 1813 James son of  
James and  
Rosetta  
Cunningham

1881 Census Returns of Rothesay, Buteshire, Scotland

| HOUSE           | NAME             | RELATIONSHIP | MARR   | AGE | OCCUPATION     | WHERE BORN                    |
|-----------------|------------------|--------------|--------|-----|----------------|-------------------------------|
| 90 Montague St. | James Cunningham | Head         | Marr   | 68  | China Merchant | Kingarth, Buteshire, Rothesay |
| Elizabeth       | "                | Wife         | Marr   | 57  | —              | ditto                         |
| Agnes           | "                | Dau          | Unmarr | 31  | Tailoress      | ditto                         |
| Mary McFie      | "                | Dau          | Unmarr | 23  | Dressmaker     | ditto                         |
| Alex Mitchell   | "                | Son          | Unmarr | 20  | Plumber        | ditto                         |
| Elizabeth       | "                | Dau          | Unmarr | 17  | Dressmaker     | ditto                         |
| Helen           | "                | Dau          |        | 13  | Shop Girl      | ditto                         |

In this case the person we were looking for, we obtained a Birth Certificate of one of the children listed in the Census. This showed the maiden name of the mother Elizabeth Carmichael, which clinched the matter.

It is of the utmost importance to correctly identify your family in the Census if at all possible *before* commencing research in the Parish Registers.

I like the phrase used to Juries when they are asked to come to a decision "... beyond all reasonable doubt".

Certainly it is a great temptation to want to dash off to the Parish and commence collecting hundreds of names corresponding to your own surname and those of your ancestors. But never be hasty in this work, bearing in mind our charge.

The reason for insisting on correct identification in the Census Returns is that this is usually possible. There are

### SUGGESTION

*List the families who are engaged in Genealogical Research in your Ward. Then see how many have located their Family in the Census Returns. Very often they do not know how to do this, you can assist in showing them how to undertake this vital step preparatory to their Establishing their Ancestry in a Parish.*

*Make it a target for your Genealogical Home Teachers, to show the members how to either send a letter, or visit the Public Record Office, Chancery Lane, London, in order to obtain this vital information.*

We would also recommend that when searching the Census Returns, all extracts of families be copied bearing the surnames in which we are interested. These will be very useful after we have searched the Parish Registers and obtained a number of entries of our own surnames.

So now having the correct extract from the Census we sit down at home and do the necessary planning before launching out into the Parish Register searches. In any project planning is needed. In Genealogical Research, planning is probably the major part of the programme.

There are about 14,000 Parishes in England and Wales, hundreds of the Parishes bear the same name, in many instances several bear the same name in the same county.

If your surname is common, you could take any parish you please from the list of 14,000, and find your surnames in the Registers, but these surnames would not in most cases be your ancestors.

Now it is true, that only one Parish from these 14,000 contains the records of your ancestry. Your ancestors probably moved about from Parish to Parish at different periods of time. However, they were living in only one Parish at any given time.

Now it is up to you to find that one Parish: Remember, *no other Parish will do*. If the planning is faulty, the results will be faulty.



METHUSELAH had a son named Lamech, and when Lamech was 182 years old he had a son, whom he called Noah.

Noah had three sons. The eldest was Japheth; the youngest was Ham. The other boy's name was Shem. Noah and his sons served the Lord and were called the sons of God.

Being a prophet, Noah preached to the people and warned them that they would be destroyed if they did not repent. The Lord talked with him about their wickedness, and said, "My spirit shall not always strive with man." He told Noah he would give the people 120 years more of life, and if they "do not repent I will send in floods upon them."

There were still giants living at that time, and they tried to kill Noah, but the Lord protected him. The Lord loved Noah, because he was "perfect in his generation," and he walked with God, as did also his three sons.

When the people did not repent, the Lord told Noah to build an ark in which he and his sons and their wives could be saved when the flood began. Noah was told to make room in the ark for many animals and birds because the Lord wanted to save two of each kind so that they could replenish the earth after the flood subsided.

When the ark was ready, Noah and his sons gathered animals and birds, as the Lord had said, and put them in the ark. They brought food aboard, as well as other things they would need to start out life again. At last, with their wives, they went into the ark and closed the doors.

The Flood began. Heavy rains fell on the earth for forty days and nights. All the fountains and springs poured forth water also. The ark floated safely through the storms with Noah's families in it, but the rest of the people died. They had made fun of Noah and his ark, and had refused to believe the warnings of the Lord. Now they died for their wickedness.

The rains continued and the springs and fountains of the earth kept up their flow until the waters covered

## Bible Stories for Children

# NOAH AND THE FLOOD

BY EMMA MARR PETERSEN

the highest mountain tops. It was as though the earth was being baptized by the Lord.

After 150 days the Lord caused a wind to blow and the water began to go down. In the seventh month, as the flood receded, the ark came to rest on the mountains of Ararat, a district of Armenia, not far from Palestine. After forty days, Noah opened a window and released a dove, which soon returned, because it could find no place to alight. Seven more days passed, and he sent the dove again. It returned, but brought with it an olive leaf. Now Noah knew the waters were drying up. He waited another week, then set the bird free and watched to see if it would return. But it did not come back.

Noah and his sons then opened the

top of the ark and looked out. The earth was dry. They set free all the animals and birds they had brought with them, and went out themselves. In deep gratitude for their safety they built an altar and offered sacrifices to God.

There were just eight in Noah's family, he and his wife, and his three sons and their wives. They had the whole world to themselves, for they were the only human beings left in it. The Lord told them to take up their daily work again, build homes, make farms and rear good families.

God promised Noah that the earth would never again be covered with a flood, and as a sign to remind us of that promise he gave us the rainbow.

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Noah and his three sons, Japheth, Shem and Ham, building the Ark

# Every Elder Should Have At Least One Assignment



ONE of the objectives of the Church Service Committee of the Melchizedek Priesthood Quorums is to obtain some kind of Church assignment for each member of the Quorum.

It is recognised that there are many who have been inactive over the months or years, and have refused appointments as they have been offered. On the other hand, there are those who are over-loaded with too many assignments.

It is the responsibility of the Church Service Committee to endeavour to spread Church assignments among the Quorum members as far as possible, and to encourage every member to accept at least one assignment.

Quorum officers should study carefully the attitudes of the quorum members, especially is this true of inactive men.

The Quorum Presidency should determine in the case of each one, what it was that made him inactive.

There are many reasons for inactivity. Here are a few:

Some lapse back into habits of breaking the word of wisdom. This brings about inactivity in nearly all cases.

Some become offended, and then refuse to come out.

Some lose their faith by too much contact with worldliness and worldly people.

Some were never adequately taught the Gospel in the first place.

Some were not properly fellowshiped as they came into the Church as converts.

Some accept Sunday work, which keeps them away from meetings.

Some like Sunday recreation which takes them away from Church.

There are numerous other causes, but these will be sufficient to illustrate

what we have in mind. What can we do about them?

If a man has become inactive because he has begun to use tobacco, for instance, the Quorum President should learn confidentially why he has started to smoke. Most likely it will be found that he has begun to associate with companions who smoke. They may be fellow employees at his shop or factory, or they may be men in the neighbourhood.

What is a President to do under these circumstances? A direct appeal to stop smoking will do little good unless the cause of the smoking is removed.

There are times when a man is neglected by his quorum, and feeling that neglect, he no longer comes near them. Then it is that he develops other companionships which lead to his starting habits, characteristic of those new companions.

What is the quorum's answer then? Fellowship! We have in the Church a "Personal Missionary approach", by which one quorum member is assigned by the President to become a "Personal Missionary" to the inactive member. This missionary works at first in a casual manner, not in a direct appeal for reformation. He makes friends with the man and builds up a new companionship which will draw the man gradually away from the other companions, and into Church circles, and then into activity.

This missionary may use his wife and children in this approach. For instance, the wife of the missionary may become friendly with the wife of the inactive man and begin building a genuine friendship. This will draw the inactive woman to her, as the man is being drawn to the missionary.

With proper care, it is but a few months until the man is active again.

If a member has been offended by an officer or member of the branch, the Quorum President should frankly talk with the offended man to get the facts, and then go to the other person, and in the spirit of the Gospel, seek an understanding which may lead to a reconciliation. Good Latter-day Saints do not often cause offence, but at times they do so without intent. They are always glad to offer apologies and make amends under these circumstances. This might lead to the reactivation of a man.

If some have been inadequately taught the Gospel at the time of their conversion, the quorum presidency may arrange with missionaries or others to teach them all over again, bring about a new conversion and reactivate them.

If Sunday work is the problem, the quorum might endeavour to find a job for the man which will not require Sunday employment.

If Sunday recreation is the problem, it might be that the family may be invited to join in good weekday recreation which would fill their need, and thus make unnecessary the Sunday outings.

A study of each case may itself suggest the needed remedy. Quorum officers then should consult with Bishops and Branch Presidents regarding proper Church assignments for these brethren. Efforts should be made to make certain none of these reactivated men are assigned positions for which they are not adapted. This would discourage them and lead to further inactivity.

With prayer and faith and wisdom, most of these problems may be solved.



## Servicemen and the Church CONFERENCE IS EAGERLY AWAITED

**S**ERVICEMEN from all points in Europe, from the Mediterranean and from stations in the British Isles are eagerly awaiting the Servicemen's Conference, which is being held this month at the R.A.F. Station, Lakenheath in Suffolk.

The three-day conference on July 22, 23 and 24, is open to all English-speaking people and their families. Special arrangements have been made at the camp for lodging all the families that have made reservations.

The conference meetings will be held at the new American High School, and it is expected that President Mark E. Petersen, of the Council of the Twelve and now West European Mission President, and President Marion D. Hanks, of the First Council of Seventy and at present serving as British Mission President, will be in attendance as the main speakers at the conference sessions.

During the conference there will be genealogical workshops, general sessions, new Church films, firesides, socials, sports and a big dance. On the last day it is expected that all those in attendance will make the trip to the London Temple for a special session.

A view of the camp at which the Servicemen's Conference will be held this month. On the right is the new American High School. Below: One of the dormitory blocks at the camp





The Chateau at Oberhofen on Lake Thun, Switzerland. The MIA Girls' Camp is within a stone's throw of this beautiful building.

Below: The Stake party outside the Swiss Temple. Left to right: Bruce Hayward, Terry Jones, Patrick Hubbard-Ford, Richard Chell, Lawrence Brickley, Peter Houghton, Becky Bird, Marjorie Rushton, Sylvia Johnstone, James Drake. Standing in front, Leslie Meek



## STAKE MIA PLAN SWISS CAMPS

**A** GROUP of MIA leaders from the London Stake made an exploratory trip to Switzerland last month to survey the proposed site for the MIA Summer Camp later this year and also to visit the hostels for the girls who go to the camp.

Leaders of the group were Brother Peter Houghton, assistant in the London Stake YMMIA Superintendency, and Sister Marjorie Rushton, the Stake YWMA President.

With them were Brothers Terry Jones, Richard Chell, Lawrence Brickley, Bruce Hayward, Patrick Hubbard-Ford and Leslie Meek, and Sisters Sylvia Johnstone and Becky Bird.

The party drove across the Continent in two cars. The two sites were inspected; the hostel was approved, but they altered the camping site for the boys as the original spot was too near a tourist centre. Also contacted were the mountain expedition guides.

Peter Houghton, who led the exploratory party to Switzerland



## NEWS FROM STAKES & MISSIONS

### New Presidency at High Wycombe

**P**RESIDENT Boyd B. White, the Reading District President in the South - West British Mission, reorganised the Branch Presidency at High Wycombe on May 5.

The brethren called to fill this position were Alvin R. Nethercott, Branch President; A. Jack Smith, 1st Counsellor; and Lionel F. Eastley, 2nd Counsellor and Branch Clerk.

President Nethercott has been a member of the Church for just over two years. He has served as a District Councilman and as the District Sunday School Superintendent.

Brother Smith has remained in the position he held in the previous presidency—that of 1st Counsellor. He is serving in the U.S.A.F. at High Wycombe as an Aircraft Maintenance Supervisor. He is a university graduate with a degree in teaching.

Brother Eastley, like his president,

is new to the Church. He is a retired Army sergeant, and in the forces he worked as a clerk.

### Preparing for Stakehood

**H**ULL District are preparing for Stakehood. And these past months have been one of great activity, particularly in the organisation of the District. It was decided that in preparing for Stakehood, many changes would have to be made to make the District conform to Stake organisation. A District Council has been formed and an Assistant District Clerk called. Every auxiliary has been reformed with as many offices filled as possible. Some Branches have been changed considerably, with a reorganisation of the Branch Presidencies.

With Stakehood in view, Hull Dis-

trict activities come thick and fast.

Recently they held a District MIA Music and Drama Festival at the York Chapel. Outside adjudicators attended both events, the music in the afternoon and the drama in the evening.

More than 100 leaders of the district attended the last of combined auxiliary leadership meetings, at which President Grant S. Thorn, the North-East British Mission President, was the guest speaker.

### 'Down the River' with The Boys

**M**AY 18, the day on which the Aaronic Priesthood this year celebrated the Restoration of the Priesthood in 1829, was spent by the boys of the South London Ward, London Stake, "down the river" at Greenwich with Bishop Walter Chiles and his two counsellors.

The outing started with a trip by boat down the Thames from Westminster Pier to Greenwich, where the boys explored the famous "Cutty Sark," which lies in dry dock at the river's edge.

After every nook and cranny had been gone into, the party moved off into Greenwich Park for a picnic lunch and two hectic games of cricket and football. Still full of energy the boys climbed up to the Royal Observatory and went over the museum. Boating on the lake and the trip back up the river completed the day.

### Evening of Scottish Music

**A**N overflow crowd of more than seven hundred young people, and their friends, enjoyed an evening of musical entertainment at the McClellan Art Galleries in Glasgow.

The programme consisted of Highland dancers, piano solos, community singing of Scottish songs, duets, trios, and larger groups—including a seventy-voice choir. Sister Ruby Haight, the Mission Mother, briefly

(continued on page 187)

The new High Wycombe Branch Presidency — Brother Eastley, President and Brother Smith



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## Bible Prophets Spoke of Trek to Mountains

(continued from page 160)

mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for the law shall go forth from Zion and the word of the Lord from Jerusalem." (Micah 4: 1-2)

In the book of Isaiah we read of the same event: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isa. 2: 1-4)

The establishment of the "house of the Lord", or the "Lord's house", as each of the prophets expressed it, is a part of the restoration. When the Lord established his Church anciently, he "established his house" among the people. In our day, establishing his house, so that people may learn of his ways and walk in his paths, is also the establishment of his Church and Kingdom.

Both prophets specified that the time for this act was "the last days".

And it was to be in the "tops of the mountains, exalted above the hills". This was to be no small mountain chain, no series of hills such as many ancients knew. It was to be in the high elevations in the TOPS of the mountains. And people from "all nations" should "flow" to it.

Paul says God's work should be "fitly" joined together. That is true. The prophecies concerning the latter days therefore must be fitly joined together after. Their fulfillment must merge in a great union of effort.

Let us see now how they do fit, for they all involve one people and one prophet of the last days.

1, The angel did come. He visited and laboured with the Prophet Joseph Smith.

2, The book which came "out of the ground" was given to the world through the Prophet Joseph Smith. It is the *Book of Mormon*.

3, Elijah the Prophet came in 1836 to the Prophet Joseph Smith.

4, The dispatch of the gospel in our day to all nations, tongues and peoples, was introduced by the Prophet Joseph Smith.

5, The people who accomplished this were the people who had gathered themselves about the Prophet Joseph Smith.

6, A prediction of the destiny of his people in the tops of the Rocky Mountains, exalted above the hills, was given by the Prophet Joseph Smith. He foretold their migration to that place.

7, The migration was actually made by the followers of the Prophet Joseph Smith, after his own martyrdom.

8, They have become a mighty people in the tops of the mountains, and their work is regarded by all who know it as a "marvellous work and a wonder".

9, All nations have "flowed" into it" as the scripture says. Utah today is one of the world's greatest melting pots. From every continent, from the islands of the sea, from Alaska to South Africa, Australia and New Zealand, from the Orient to London and Berlin they have come, many of them converts to the gospel, others as visitors. More than a million tourists visit Temple Square in Salt Lake City alone each summer. This month we commemorate the march of the Mormon pioneers to the west where they built their homes in the tops of those mountains. Under the direction of President Brigham Young who succeeded the Prophet Joseph Smith as president of the Church, the migration was undertaken and accomplished.

Now in the tops of the mountains they have literally established "the Lord's house", not only his kingdom, BUT A HOUSE TO HIS NAME, AN HOLY TEMPLE, dedicated to him and marked on its spires and even on every doorknob with the words: "Holiness to the Lord". It is his house.

The prophecies have been fulfilled. The gospel has been restored. The Temple, the house of the Lord, has

been built in Salt Lake City AT NEARLY A MILE HIGH ELEVATION. Other temples also have been built in these lofty areas in the tops of the mountains, as well as in other lands and climes.

The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church, is literally the Kingdom of God on earth, and to it is being restored every key of salvation ever given to any and all the holy prophets since the world began.

No one need wonder why the gospel comes "from the tops of the mountains". It is simply a fulfillment of prophecy. God willed it so. He provided it under these conditions. It is for all mankind to accept it if they will.

Although the work emanates from the Rock Mountains today in fulfillment of prophecy, just as the work centred in Jerusalem in ancient times, also according to prophecy, it nevertheless is a world-wide work.

Of necessity it must have headquarters. Those headquarters are where the Lord established them. The very placement of time, as shown in holy writ, is therefore a mark by which we may know the truth.

The fact that the Lord's house is now in the tops of the mountains is an evidence that God has spoken in our day and has begun his modern ministry.

The Mormon pioneers who settled in those lofty elevations were in very deed instruments in the hands of the Almighty for the accomplishment of this great and vital step in the work of restoration.

## \* \* \* NEWS

(continued from page 185)

discussed the importance of music in the Church.

Those attending came from the entire Scottish Mission, many coming over one hundred miles for the performance.

It was an excellent opportunity to put before the contacts of the missionaries, the friends of members, and the members themselves, the outstanding ability and enthusiasm of the youth who have joined the Church in Scotland.

## RESTORATION OF THE GOSPEL

(continued from page 163)

must have seemed to the New Testament writers that the early Church would continue for ever, and that neither its doctrines nor its ordinances were in grave danger of change or oblivion. Indeed, while they wrote in a time of stress, it was the stress occasioned by growth, and the prospects of the church looked bright when the last gospel and epistle were penned. The *Book of Mormon*, on the other hand, had been written in a day of doom for Christ's Church in America and for the ostensible purpose of restoring at some future and happier day the gospel which was then being crushed and destroyed.

The restoration of the gospel as made by the *Book of Mormon* is best studied from the *Book of Mormon* itself. A few examples, however, will illustrate the part played by this ancient American record in the restoration. As previously pointed out, the *Bible* is an insufficient guide on the matter of baptism, the *Book of Mormon* contains many direct words of the Saviour. Consider the clarity and value of the following:

"And the Lord said unto him: I give unto you power that ye shall baptise this people when I am again ascended into heaven.

And again the Lord called others and said unto them likewise: He gave unto them the power to baptise. And He said unto them: On this wise shall ye baptise; and there shall be no disputations among you.

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptised in my name, on this wise shall ye baptise them . . . Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying:

Having authority given me of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

And then shall ye immerse them in the water, and come forth again out of the water.

And after this manner shall ye baptise in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

And according as I have commanded you thus shall be baptise. And there shall be no disputations among you concerning the points of my doctrine, as there have hitherto been."<sup>1</sup>

Upon the subject of infant baptism, the Nephite prophet Mormon is exceeding plain, supplying information omitted from the *Bible* record.<sup>2</sup>

The *Book of Mormon* also supplies the information found wanting in the *Bible* concerning the ordinance of the sacrament. In the *Book of Mormon* the purpose and wording of the prayers are given in full.<sup>3</sup>

Indeed, the *Book of Mormon* explains with clearness the gospel plan and is a witness that Jesus is the Christ, the Son of the Eternal Father.

The third phase of the restoration was the organisation of the Church of Jesus Christ among men. This must be established by command of Jesus Christ and in accordance with the pattern revealed by Him. Such a commandment was given to Joseph Smith in 1830 and specific instructions received by revelation. These are now found in Section 20 of the *Doctrine and Covenants*, which designates the needed officers of the Church and gives specific instructions regarding the gospel ordinances of baptism and the sacrament of the Lord's supper. Other revelations directed the Church as it unfolded, settled problems of authority, and clarified points of doctrine. Nothing vital to either organisation or doctrine was determined by the counsel of men, but only by direct revelation from Jesus Christ, the resurrected Lord.

Yet, as we examine both the organisation and the doctrine thus expounded, we find them in perfect harmony with the Holy Scriptures insofar as such scriptures speak.

Thus the doctrines set forth in the *Book of Mormon*, the new revelations and the *Holy Bible* are in harmony one with the other and together bring

the Church into full accord with the mind and will of the Lord. Who is he who denies that Jesus Christ should give constant guidance to his church, or who does not desire more of the word of the Lord than is contained in the New Testament alone?

The world of 1820 lay in darkness. But the light has burst forth. Jesus lives! And speaks! And directs His church which is once more restored among men.

<sup>1</sup> See Tim. 3:8-12; Acts 13:1; Rev. 1:6; 1 Tim. 3:1; Titus 1:17; Acts 14:23; 15:6; 1 Peter 5:1; Hebrews 5:1-5 (Eph. 4:1); 2 Tim. 4:5; Acts 21:8; Eph. 4:11.

<sup>2</sup> Mark 16:17-18.

<sup>3</sup> D. & C. 13, (in an article in the *Messenger and Advocate*, 1834, Oliver Cowdery ended the quotation thus, "Which shall remain upon the earth that the sons of Levi may yet offer an offering unto the Lord in righteousness.")

<sup>4</sup> Smith, *History of the Church*, Period 1, Vol. 1, pp. 39-42.

<sup>5</sup> *Messenger and Advocate*, 1834. See also Smith, *History of the Church*, Vol. 1, pp. 42-43.

<sup>6</sup> D. & C. 84:64-72.

<sup>7</sup> Read D. & C. 84:19-22.

<sup>8</sup> 3 Nephi 11:21-28.

<sup>9</sup> Read Moroni 8:5-20.

<sup>10</sup> Moroni 4:5.

\* \* \*

## This Month

(continued from page 161)

Saints in Missouri, and the trek was begun. From the men in Zion's Camp were chosen afterward a number of the General Authorities.

### 1839—MAKING HYMN-BOOK.

Beginning July 8 the Prophet Joseph and members of the Twelve spent three days selecting hymns for the purpose of compiling a hymn-book. The new hymn-book was introduced at a conference held this month.

### 1839—UNITED BRETHREN CONVERTED.

Hundreds of members of the United Brethren, including many preachers, joined the Church in Herefordshire.

### 1840—SCRIPTURES PUBLISHED IN ENGLAND.

Permission was given by the presiding brethren in Zion to allow Lorenzo Snow to publish the *Book of Mormon*, *Doctrine and Covenants* and a hymn-book in England. It was a boon to the missionary work in Britain and to the many converts who were coming into the Church.

### 1843—ETERNITY OF MARRIAGE.

The revelation of the eternity of the marriage covenants was given through the Prophet Joseph Smith.

# MY GREATEST DISCOVERY

BY CHARLES A. LINDBERGH

TO me in youth, science was more important than either man or God. I worshipped science, I was awed by its knowledge. Its advances had surpassed man's wildest dreams. In its learning seemed to lie the key to all mysteries of life.

It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. I saw the science I worshipped, and the aircraft I loved, destroying the civilisation I expected them to serve, and which I thought as permanent as earth itself.

Now I realise that to survive, one must look beyond the speed and power of aircraft—beyond the material strength of science. And, though God cannot be seen as tangibly as I had demanded as a child, His presence can be sensed in every sight and act and incident. Now I know that when man loses this sense he misses the true quality of life—the beauty of earth, its seasons and its skies; the brotherhood of men; the joy of wife and children. He loses the infinite strength without which no people can survive—the element which war cannot defeat or peace corrupt.

Now I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls. For when the actions of a people are unguided by these truths, it is only a matter of time before the walls themselves collapse.

The most urgent mission of our time is to understand these truths, and to apply them to our ways of modern life. We must draw strength from the almost forgotten virtues of simplicity, humility, contemplation, prayer. It requires a dedication beyond science, beyond self—but the rewards are great and it is our only hope.

## Missionary Activities

### British Mission

#### ARRIVALS:

**Bruce Burton**, from Salt Lake City, Utah, to South London District.  
**James Gordon**, from Örem, Utah, to Temple District.  
**Larry Hill**, from Pinole, California, to Dover District.  
**Larry Lunt**, from Salt Lake City, Utah, to Garden City District.  
**Michael Joseph Rutter**, from Salt Lake City, Utah, to Tonbridge District.  
**William Arthur Wolfe**, from Baltimore, Maryland, to North London District.  
**Nancy Lee Malstrom**, from Meadows, Idaho, to Chelmsford.  
**Mark Everett Dyson**, from Salt Lake City, Utah, to Hastings.

#### RELEASES:

**May 2, 1963**  
**John Eyring**, Districts laboured: Central London, Temple, Hyde Park. (Supervising Elder.)

#### APPOINTMENTS:

**Ted Rees** appointed Travelling Elder.  
**Dennis Stokes** appointed Supervising Elder.  
**George L. Hensenthaler** appointed Travelling Elder.  
**Brent Hess** appointed Travelling Elder.  
**Howard Hunter** appointed 2nd Counsellor to President.  
**Harold Bateman** appointed Supervising Elder.  
**David Young** appointed Supervising Elder.  
**Stacy Luke** appointed Supervising Elder.

### Central British Mission

#### APPOINTMENTS:

**April 22, 1963**  
**Kent M. Dickson** appointed Travelling Elder.  
**Edwin L. Madsen** appointed Supervising Elder of Ipswich.

#### ARRIVALS:

**April 3, 1963**  
**Grover Henry Young**, from Salt Lake City, Utah, to Leicester.  
**Lowell Thomas Waymen**, from Ogden, Utah, to Northampton.  
**April 16, 1963**  
**Brent Murphy Cederlof**, from Salt Lake City, Utah, to Kidderminster.  
**Victor Lee Fowler**, from Salt Lake City, Utah, to Kidderminster.  
**Ronald Lyle Hatch**, from Mira Loma, California, to West Wales.  
**John Vestal Parks**, from Vallejo, California, to Kidderminster.  
**April 20, 1963**  
**Keith Edwin Price**, from Geneva, Idaho, to Chester.  
**April 30, 1963**  
**Nathau Randall Anderson**, from Hurricane, Utah, to Newcastle.  
**Lyne Karl Porter**, from Bountiful, Utah, to Wales.

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#### RELEASES:

**April 10, 1963**  
**Anna Marie Anderson**, from Cedar City, Utah. Districts laboured: Chester, Malvern Hills, West Wales, Potteries, Malvern Hills, Mission Home.

### Irish Mission

#### ARRIVALS:

**April 30, 1963**  
**Warren G. Tate**, from Salt Lake City, Utah, to Coleraine District.  
**Deonis G. Wilson**, from Bountiful, Utah, to Limerick District.  
**Joel N. Green**, from McCammon, Idaho, to Coleraine District.  
**R. Jane Tomlinson**, from Louisville, Kentucky, to North Belfast District.

#### RELEASES:

**July 4, 1963**  
**Donald C. Asay**, from Byron, Wyoming, Districts laboured: Paisley, Clyde, North Glasgow, Central Edinburgh, Drumchapel, Cranhill, Omagh, Holywood, Mission Home. (District Leader, Mission Secretary, Second Counsellor to the Mission President.)  
**July 18, 1963**  
**John P. Callis**, from Provo, Utah, Districts laboured: Londonderry, Easterhouse, Dublin, South Belfast, Lisburn-Portadown, Larne-Ballymena, South Central Belfast, Belfast Zone. (Travelling Elder, District Leader, Zone Counsellor.)

#### APPOINTMENTS:

**May 15, 1963**  
**Michael J. Garbett** appointed Antrim Zone Counsellor.  
**Philip S. Richards** appointed Counsellor to Mission President.  
**May 19, 1963**  
**William E. Loyd** appointed North Central Belfast Leader.

### South-West British Mission

#### ARRIVALS:

**April 30, 1963**  
**Brent Kay Aldredge**, from Midvale, Utah, to South Coastal.  
**Richard Ralph McDonald**, from Midvale, Utah, to Bedford.  
**Joseph Ronald Rogers**, from Titusville, Florida, to Swindon.  
**Steven Lamont Stirrlog**, from Epsom, Surrey, to Swindon.

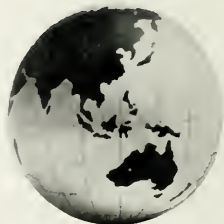
#### APPOINTMENTS:

**April 21, 1963**  
**David Paul Howells** appointed Second Counsellor in Mission Presidency.  
**May 1, 1963**  
**Kenneth Lee Clifford** appointed Zone Assistant.  
**Stephen T. Cochrane** appointed Zone Counsellor.  
**Ronald Jensen** appointed District Leader of Reading District.

#### RELEASES:

**April 21, 1963**  
**Leslie Hal Davis**, from Ogden, Utah, Districts laboured: Winchester, Portsmouth. (Supervising Elder, Zone Counsellor, Second Counsellor to Mission President.)  
**May 1, 1963**  
**Brother and Sister Lawrence W. Singleton**, from Salt Lake City, Utah, Districts laboured: Portsmouth and Bracknell.  
**Brother and Sister Kenneth Coombs**, from Salt Lake City, Utah, Districts laboured: Bristol, Royal Windsor, Bristol, and Staines.  
**May 2, 1963**  
**Dick Stuart Dye**, from Seattle, Washington, Districts laboured: Central London, Gloucester, Royal Windsor, Guildford, Swindon, Bristol, and Portsmouth.  
**Brent H. Goodfellow**, from Kearns, Utah, Districts laboured: Royal Windsor, Bristol (Travelling Elder), Cornwall (Supervising Elder and Zone Counsellor).

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ATHENS  
 AUCKLAND  
 BANGKOK  
 BOMBAY  
 BRISBANE  
 CAIRO  
 CALCUTTA  
 CHRISTCHURCH  
 COCOS ISLAND  
 COLOMBO  
 DARWIN  
 DJAKARTA  
 FIJI  
 FRANKFURT  
 HONG KONG  
 HONOLULU  
 ISTANBUL  
 JOHANNESBURG  
 KARACHI  
 KUALA LUMPUR  
 MANILA  
 MAURITIUS  
 MELBOURNE  
 NEW DELHI  
 NEW YORK  
 NORFOLK ISLAND  
 NOUMEA  
 PERTH  
 ROME  
 SAN FRANCISCO  
 SINGAPORE  
 SYDNEY  
 TEHERAN  
 TOKYO  
 WELLINGTON

### Which man is travelling faster?

Right now, you couldn't tell. Both men are doing better than ten miles a minute in a Qantas 707 V-Jet—the fastest in round-world service. But an hour from now it will be obvious. One of these men will be flying on, fast and direct, to Sydney—only 24 hours 5 minutes' flying time from London by Qantas V-Jet. The other? He wanted to see the world on his way to Australia. He will be relaxing and enjoying the sights of Rome, Cairo, Bangkok and Singapore (only Qantas flies this route to Australia through Europe and Asia)—or enjoying himself the same way in New York, San Francisco, Honolulu or Fiji (only Qantas flies this route, too). If you're speeding to Australia to do business—or if you want to make it a holiday all the way, Qantas provides the routes and the times to suit you. See your Travel Agent or Qantas, corner Piccadilly and Old Bond Street, London, W.1. Tel: MAYfair 9200.

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